# THE PACIFIC

A religious and family paper

Pacific Theo Sem
Reading Room

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## WAITING.

Serene, I fold my hands and wait,
Nor care for wind, nor tide, nor sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day
The friends I seek are seeking me;
No wind can drive my bark astray
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it hath sown,
And garner up its fruit of tears.

The waters know their own, and draw
The brook that springs in yonder heights;
So flows the good with equal law
Unto the soul of pure delights.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

—John Burroughs..

# THE PACIFIC

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Dr. Talmage used to enjoy telling of the man who one night came over from his office in New York to his home in Brooklyn, and, throwing himself upon the lounge, said in tones of utter dejection: "Well, everything is gone!" The members of his family in utter amazement said, "What do you mean?" "O," he replied, "we have had to suspend payment; our house has gone to pieces—nothing left." His little child bounded from the other side of the room and said, "Papa, you have me left." And his wife came up and said, "My dear, you have me left." And the old grandmother, seated in a corner of the room, put up her spectacles on her wrinkled forehead and said, "My son, you have all the promises of God left." Then the merchant burst into tears and said, "What an ingrate I am! I find I have many things left. God forgive me!"

### WAITING ON GOD.

We are always wanting to be doing, to be giving, to be planning for the future, to be mapping out all our life; instead of resting and receiving day by day, leaving the morrow to our God, and rejoicing in Jesus Christ amidst all our falls and failures. Instead of going on rejoicing in Jesus, we are tempted to despond, and to go on despondding, after every failure, negligence and sin.—George H. Wilkinson.

The class had just returned from the chemistry room, where they had bravely listened to a discourse on the elements. The Greek lesson was commenced with a history of Io, and her endless wanderings. Finally Professor Tisdall asked: "What did Io die of?" A students who had been awakened by the question gasped out, "Iodide of potassium."—New York Times.

A Brooklyn public-school teacher says that she once required a pupil to compose a sentence with the word "dogma" as the subject. The pupil, a lad of ten, after some deliberation, submitted his effort. It read as follows: "The dogma has five pups."—Harper's Weekly.

You never lose by doing a good act.

Zeal without knowledge is fire without lights. —The National Advocate.

## AMERICAN BOARD
## HAYSTACK CENTENNIAL YEAR.
## MILLION DOLLAR CAMPAIGN.

Did you read our statement last week in regard to the Haystack Prayer-meeting and our plans for the year? If not, look up your last PACIFIC, as this underlies many things we shall say in this space from week to week. We are glad to report progress in every direction.

### INCREASED GIFTS.

**Second of Oak Park, Ill.** The following telegram has been received: "Our Benevolence Committee authorized at prayer-meeting last evening to ask 50 percent increase of present pledge $1,200. Sunday-school at least $600; Endeavor Society $100. Believe will be accomplished; if so, church should yield next year, including personal gifts and women's contribution, nearly $4,000. Push on these lines; it is the solution of the problem." Pastor, Sydney Strong, D.D.

**Eliot Church, Newton, Mass.** The largest collection thus far this year—$4,037.96. They make three more offerings and use also the weekly pledge—expect to get $10,000 this year. No pastor.

**Auburndale, Mass.** Collection of $1,326, an increase of $500, and not a rich man in the church. No pastor.

**Clinton Ave., Brooklyn**—Rev. Nehemiah Boynton, D.D. Collection of $1,300—largest in years.

**Plymouth, Worcester**—Rev. A. B. Chalmers. Collection of $1,000—largest in years.

### AMERICAN BOARD PRAYER UNION.

See last "Missionary Herald" for full announcement. Requests for enrollment cards are coming in rapidly. One pastor asks for 50. The cards have been delayed but are now ready. This is the most important step we are taking. Do not fail to pray for definite persons and things in our work. Join this union. It is to be world-wide.

### NEW LITERATURE.

"A Modern Knight of the Cross"—Annual Sermon by Rev. Joseph H. Twichell—a rarely interesting account of the life and work of John Coleridge Patteson. "Self-Surrender the Secret of Christian Conquest," by Rev. William J. Dawson. "Save the World to Save America," by President Samuel B. Capen. "Annual Survey," by Secretaries James L. Barton and Judson Smith. "The Coming Campaign," by Secretary C. H. Patton. "The Great Command," an illuminated Bible marker. Send for any of these. They are free.

## WATCH THIS SPACE EVERY WEEK.

Cornelius H. Patton, Home Secretary.

# THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, November 16, 1905

**THE WORLD A LOOKING GLASS.**

"The world is a looking-glass,
Wherein ourselves are shown,
Kindness for kindness, cheer for cheer,
Coldness for gloom, repulse for fear—
To every soul its own.
We cannot change the world a whit,
Only ourselves which look in it."

The departure from this country since the close of the Russo-Japanese war of many Japanese to try their fortunes in Korea and Manchuria is but one of the things going to show that the yellow peril cry is without any substantial foundation. Those countries will afford a fine field for Japanese effort and the danger of the United States getting into unfriendly relations with Japan through the unwise agitation against her people in this country has been greatly lessened.

Nearly two thousand years ago he who spoke as never man had spoken, said, "The poor ye have always with you." Those words are as applicable to-day as they were then. Many people are made poor now-a-days through lack of employment. And the problem of the unemployed is a world-wide one. The indications are that conditions will be somewhat acute again, this winter, in London and in other cities in England. There lies before us a paper published at Shanghai, China, from which we learn that the problem is found there also. Largely, the unemployed in Shanghai are what are known as beachcombers who go there by ship. A plan has been suggested there, by means of which all will be kept from spending their nights out doors and from starving. The thought is that the lot of the unemployed must not be made so comfortable that desire for work will be blunted, nor must the form of relief be so uninviting that failure to help will ensue. Ruskin is quoted as having said of the effort to aid those in need: "It will pay; not at first in currency, but in that which is the end and source of currency—in life."

Chinese students continue to go in large numbers to Japan for such study as will better fit them for participation in the more promising life of the near future in their native country. The North China Herald of October the 20th, says: "It has long been foreseen that whenever a new order of things should be established in China, Christians would be to the fore. This is inevitable. There are so many ideals of life and duty connected with or evolved from Christianity that Christians cannot but take a prominent part in all progress and be the leaders of all development." In connection with these words the Herald chronicles the departure from Canton of quite a number of Chinese on the next steamer for Japan, all of whom are Christians, and whose ages range from nineteen to forty. These Chinese have gone to Japan to study for four years in Christian schools at their own expense or the expense of relatives. We agree with the Herald in the statement that "it augurs well for the future of China when Christian young men will leave their native villages to drink in knowledge at the fountain-head, for they will become impregnated with principles to which they have been strangers." A Herald correspondent at Ichang writes that all the natives of that place are infected with the Western educational bacillus; that all their talk is of the reform edicts. Some, it is said, are disappointed that the old order changeth and gives place to the new, and they point to earthquake shocks and a disastrous typhoon as evidence that the gods do not approve the change.

In general it is not an advantage but a disadvantage to be blind. It seems, however, that in the Eastern languages a blind person can be taught to read in less time and more easily than one who is not blind. A writer in the London Christian says: "In such languages as Telugu, Sinhalese, Burmese, or Persian, the blind boy or girl may learn to read in one-hundredth part of the time his brother with eyesight will require. In Malayalam, e. g., where over seven hundred types are required for the simplest ordinary book, the blind need only fifty-three: In the vernacular the character varies its form as initial, medial, final, or conjunct, and there is no relation between the form of the latter and the sound; while the letters for the blind are always the same, and are arranged so as to show the relation of the letters to the sounds, similar sounds having similar signs." While thinking of this advantage which the blind have over those who are not blind there come to mind the words of Fanny Crosby, the blind hymn writer, thanking God that she had been blind all her years, being firmly of the conviction that she never would have been used by God as she has been if she had not been blind. While a prisoner at Rome the Apostle Paul wrote: "I would have you understand, brethren, that the things which have happened unto me have fallen out rather unto

the furtherance of the gospel." All the while that Paul was chained to the Roman soldiers he was sending the gospel out along the great military and commercial highways to the very ends of the earth, and planting its seeds also within the walls of the imperial palace.

## The Pacific Coast in Brief.

The attention of all friends of foreign missions is called to the second American Board announcement, which appears on the second page of The Pacific this week. It points out opportunity for service, and service crowns.

The Wednesday afternoon union prayer meetings, which were started a few weeks ago in San Francisco, are being continued with a good attendance and with interest and profit. The meeting for November 22d will be held in the Howard Street Methodist Church, and will be led by the Rev. Herbert Hays. November 29th the Rev. Dr. Meserve will lead the meeting in the First Christian Church; on December 6th in Plymouth Congregational Church, the Rev. Frank S. Ford will be the leader.

An Oakland citizen, whose name is withheld, offers a prize of $500 for the best essay on "Moral Training in the Public Schools." For the second best $300 will be given. The essay must be composed of not less than six thousand words, nor more than twelve thousand, and must be in the hands of the committee not later than June 1st, 1906. The decision and award will be made by the Rev. Charles R. Brown of Oakland, President Jordan of Stanford and Professor Dressler of the University of California.

The Rev. Horace Houlding, known to many readers of The Pacific as a self-supporting evangelist in North China, writes to friends that he hopes to reach San Francisco about the middle of December. After spending two weeks on this coast he will go East to speak in several cities and conduct missionary conferences. Already more than fifty young men and young women in this country have felt called of God to join Mr. Houlding's mission in China and are doing there a grand work for God. But more workers are needed and he comes to the homeland to enlist others, who will enter on the work after spending a few months in the training school in Los Angeles.

At the Monday meeting of the Congregational ministers of San Francisco and vicinity, the Rev. Dr. Adams of the First Congregational Church referred to the terrible persecution of the Jews in Russia and suggested that Christian people in this country let them know in every possible way that our sympathies are with them in their dire disthess. These remarks drew forth a resolution framed by the Revs. Drs. Meserve and Brown in which most hearty sympathy was expressed along with the hope that Christian people hereabouts would join in the contributions which are being made for their relief. It is with pleasure that The Pacific chronicles this action on the part of our ministers. We understand that Dr. Adams will name in his church Wednesday evening and next Sunday a committee to receive contributions for this purpose. It is to be hoped that something will be done in many others. So climbs the world up toward God. It is significant that many of the contributions, which went to make up the $10,000 wired to New York on Monday by Mr. P. N. Lilienthal of the Anglo-California Bank, were from persons who are not of the Jewish faith.

The Rev. H. M. Tenney addressed the Congregational ministers of San Francisco and vicinity last Monday on the work of the American Board, setting forth certain plans which are being considered to enable the Pacific district to do its part in bringing the contributions up to the million-dollar point. This will require about $46,000 from the district, which is an average of only $1.40 a member. It ought to be done. Mr. Tenney stated that he spent last Sunday at Martinez, and that the church at that place at once raised its contribution to that average. Recently he was at Porterville, where mention was made of the suggestion of the Secretaries that each church endeavor to double its contribution of the preceding year. The Porterville church made the effort and succeeded in doubling. There are of course a few families from which this amount cannot be expected, but many will give more than that, and the average can be maintained; perhaps not by individual churches, but throughout the district as a whole. The church must go forward in its foreign work. The least we should do to celebrate the centennial of the haystack prayer meeting is to raise this year one million dollars for foreign missions.

## Busy World Notes.

Twenty physicians in Goshen, Indiana, a city of about ten thousand population, have asked John D. Rockefeller and Andrew Carnegie to lead in endowing a public hospital in Goshen.

Headache powders caused the death of a man in an Eastern city a few days ago. Congestion of the arteries following the use of the powders was the verdict of the coroner.

Henry Watterson, the noted Kentucky journalist, says of President Roosevelt that he will after the expiration of his Presidential term retire to the Presidency of Harvard, "the foremost American of his age," with opportunity to write all the books he wishes to write, and that he will remain the most exalted American until his death.

From a small city in one of the most flourishing parts of Indiana comes the following: "Strong complaint is being made here against the loafing nuisance. The ordinance that prohibits spitting tobacco on the sidewalks is wholly ignored, while common swearing and foul and loud talking are common practices on the streets." This is but one sample of our boasted civilization.

The New York Sun gives the following concerning the investments in jails and libraries in leading American cities: "If reading is a preventive of criminality, as some persons declare, some American cities are slow about putting this remedy for crime into effective operation. New York City, for instance, has $8,500,000 invested in jails and correctional institutions and less than $6,000,000 in libraries. Philadelphia has $2,150,000 in jails to $360,000 in libraries. Cleveland has $350,000 in jails and $325,000 in libraries. These are the notable exceptions: Boston has $2,600,000 invested in jails, and $5,200,000 in libraries. Chicago has $1,000,000 in jails and $2,500,000 in libraries. St. Louis has an almost equal amount, $850,000, invested in each. Pittsburg and Milwaukee have

more than a million each in libraries and Pittsburg stands fourth in this particular, exceeded only by Boston, Chicago, and New York. Allegheny City, which is geographically a part of Pittsburg, has $730,000 invested in libraries, and Newark has $515,000. Baltimore, Buffalo and New Orleans have only a small investment in library buildings. San Francisco has $275,000 and Omaha, a much smaller city, $315,000."

According to the report of Consul Griffiths, Liverpool, England, municipal ownership of the street car lines in that city has proved a success. He says in part: "In 1897, the last year of private tramway ownership in Liverpool, 38,409,084 passengers were carried, and the gross receipts were $1,413,035. In 1904 there was an aggregate of 116,642,563 passengers carried, and the receipts were $2,628,531. Otherwise stated, three times as many passengers were carried in 1904 as in 1897; the mileage was doubled, and the receipts were increased nearly 90 per cent. Much of the increase is to be attributed to the electrification of the tramway system and to the natural growth of population, but much is also due to economical, judicious, and wise management. Since the city has operated the tramway lines the fares have been reduced nearly one-half; the length of the stage (the distance for which a single fare is charged) has been increased threefold, and the average speed has been advanced from 5 1-2 to 8 miles an hour. The tramway employes received about $194,000 more last year than they would have received under private ownership, and in addition proper provision has been made for their recreation and amusement and in case of sickness. An old-age pension is now being considered. Under municipal ownership, in the brief period of seven years, notwithstanding the reduction of fares, the increase in mileage and the advance in wages, the property has been kept in good order, all necessary fixed charges and operating expenses have been paid out of the current revenues the sum of $2,846,186 has been set aside as a sinking fund reserve, renewal, etc.; $490,860 has been contributed to the relief of rates, and the capital obligation has been reduced by $539,460. This is certainly a remarkable demonstration of what can be effected by intelligent and conservative and at the same time progressive municipal management. The use of the tram lines during certain hours for the hauling of freight, especially agricultural products from the outlying districts, as is the practice in America and on the Continent, is being strongly urged by several members of the Liverpool tramways committee, and a freight service probably will be inaugurated in the near future." Mr. Griffiths says further that in considering the advisability of municipal ownership in this country the fact must be kept in mind that in the English cities there are men who are willing and anxious, after they have acquired a moderate fortune, to withdraw either partially or wholly, from the active responsibilities and devote themselves without compensation to civic affairs, in an advisory and overseeing capacity.

## HIGHER EDUCATION IN SYRIA.

### An Interview With Dr. Howard S. Bliss.

The Rev. Dr. Howard S. Bliss, president of the Syrian Protestant College at Beirut, Syria, was in London recently on his way to this country, and was interviewed by The Examiner concerning the higher education in Syria. We give here a condensation of that interview:

"From time to time," Dr. Bliss said to the reporter, "we have visits from a great many English travelers, who appear to be very much interested in the work of an institution that strives to represent the best spirit of our common Anglo-Saxondom. The work comes into close touch with British interests, owing to the fact that so many of our students, knowing English—which is the language of the college—after leaving us, go into Egypt, and take up positions under the British government, many of them in the civil service. This is specially true of the medical graduates, a large number of whom are in the Soudan as doctors in the army of occupation. Indeed, we are not able to meet the demand we have for physicians in the Soudan."

"What, in brief, are the objects of the college?"

"The Syrian Protestant College was opened in 1866 as a Christian un-denominational institution, and its aim is to give to the young men of Syria and adjacent countries a higher education, sound, modern, and thoroughly permeated with the spirit of Christ. It is distinctly a missionary institution, and the direct outgrowth of the work of the missionaries in Syria, but it is not organically connected with any missionary society. It is controlled by a board of trustees in New York City, while the local government is vested in the faculty at Beirut.

"The fact that the college is an undenominational institution enables us to serve more conveniently all the missionary societies at work in the Turkish Empire. To the North, in Asia Minor, the American Congregationalists have extensive missions, and send many of their young men to complete their professional training with us. In Syria proper we have the American Presbyterians. From Palestine many students are sent to us by the Anglican Church Missionary Society, and we draw many students from Egypt, where the American United Presbyterians have large missions. The young men who come from these regions enter our higher departments, the School of Pharmacy, the School of Commerce, or the School of Medicine. The great majority of the students who are in the collegiate departments come from nearer by—Syria proper and the Lebanon regions."

"How many students have you in the college?"

"Last year there were about 750, representing many different races and religions. We have about 90 Armenians, 60 Greeks, 150 from Egypt, but the majority are Syrians. Among the students are about a hundred Moslems, forty Jews, thirty Druzes, about three hundred belong to the Greek Orthodox Church, and a hundred are connected with churches affiliated to the Roman Catholic Church, and about one hundred and twenty are Protestants."

"With such a variety have you no 'religious difficulty'?"

Dr Bliss replied that all the students are required to attend the religious exercises of the college. "The Bible is regularly taught in the preparatory and collegiate departments, and a constant effort is made to inculcate and illustrate the Christian spirit, and to acquaint all the students with the principles of the Gospel. While there is some objection at the outset among the non-Christian students, it is very remarkable to see how they appreciate the spirit of fairness and sincerity which we try to exemplify in our attitude toward them. We do not indulge in polemics, although we seek to be absolutely outspoken in the statement of our own constructive principles. The

sight of seven hundred students, representing perhaps ten or a dozen religious beliefs, all gathered together at evening chapel, listening to some simple Gospel message, most of them singing Christian hymns, and all silent and reverent during the prayer, is a soul-stirring spectacle.

"When the Moslems are told that we consider a knowledge of the principles and the spirit of Christianity an indispensable part of a man's education, when it is also stated that the college would be loath to admit that it is not possible for the children of God to meet together in a common service, when, above all, the spirit of our religious services is devotional, any objections that may have been made to the idea of requiring the attendance of students largely disappear. Of course in the class-rooms and in the sermons the principles of Christianity are expounded in the clearest possible way."

"What staff have you at the college?"

"We have between fifty and sixty teachers, professors, and instructors, the larger part American, many of them Syrian, and a number European. Those who have visited Beirut need not be told of the commanding site which the college occupies—some forty acres, with fourteen main buildings, including hospitals and a training school for nurses."

"Do you experience any difficulty in the matter of discipline?"

"The spirit of loyalty to the college among the students is very marked. It may take them some time to understand our methods of discipline, but the final result quite justifies the guiding principle of that discipline, which is that the best way to develop trustworthiness in the students is to trust the students, An ever-increasing amount of liberty is granted to them as they progress in the various courses. It is understood throughout the college that the worst offense of which a student can be guilty is telling a lie, and among many failures and discouragements we have some shining illustrations of loyalty to high principle."

"The success of the college in carrying out its work," Dr. Bliss continued, "is so great as to make us feel very keenly the need of added equipment, and, dependent as the college is upon voluntary subscriptions, aside from the fees of the stulents, we feel like appealing to the generosity of persons interested in the successful development of this large missionary idea. We feel that in the college the best impulses of our Western civilization are finding, in no small measure, their beneficent expression, and we are glad to believe that influences of this kind can be set over against other features of our Occidental activities that do not represent the true spirit of Christianity."

## SECRETARY TAFT'S IMPRESSIONS OF CHINA JAPAN AND THE PHILIPPINES.

At different times since his return from his trip to China, Japan and the Philippines, Secretary Taft has given some impressions of those countries. We have read with interest an interview the editor of The Churchman, of New York, had with him recently. Believing that many of our readers would be interested in it, it is reproduced here in part:

### China.

"Is there a centralizing national movement perceptible in China as a result of the Japanese war?"

"I was not in China long enough to notice any centralizing national movement as the result of the Japanese war, if one exists. I should doubt the effect of a foreign war upon China, considering the slight effect of her own war upon her people."

"Are they looking more to Japan than to Christian nations for higher education and military instruction?"

"My impression is they are looking more to Japan than to European nations, or America, for higher education in military instruction, because of the encouragement that Japan is giving them in that respect. I saw in a Japanese military school a whole company of Chinese cadets before the Russo-Japanese War began. This was in December, 1903, and my impression is that they have added greatly to that number."

"What is the Chinese expectation in regard to Manchuria?"

"I do not know what the Chinese expectation is in regard to Manchuria, for I had no opportunity of talking with any Chinamen on the subject."

"Is there resentment among educated Chinese at American exclusion and treatment of emigrants?"

"There is a very decided resentment among the educated Chinese at the exclusion of their own class, but I was led to think that except in Canton, possibly, and in Amoy, whence the laboring coolies mostly come, they did not particularly object to the exclusion of the coolie class. They are naturally aroused at any of the statements, of which there are many rife in China, concerning the cruelty with which Chinese emigrants of the coolie class are treated. I do not think that outside of Southern China there is a great deal of interest one way or the other as to the admission of Chinese coolies. My impression is that the wisest course for this Government to take is, by amendments to the existing treaties, to ameliorate the conditions under which the classes of Chinese admitted to this country are to admitted. If the certificates of American consuls upon our examining officers at our ports are made conclusive, a long step will have been made toward the satisfaction of the Chinese. But for this question of exclusion there is no doubt that the Chinese would prefer the Americans to all other nations, not excepting the Japanese, because of the treatment which the United States extended to China during the Boxer War."

### Japan.

"Has the war changed the feeling of the Japanese toward Western beliefs and civilization?"

"I do not think the war has changed the feeling of the Japanese, but that it still tends toward Western beliefs and civilization."

"How is America affected by the Anglo-Japanese treaty?"

"I do not think America is at all affected by the Anglo-Japanese treaty except that the Anglo-Japanese treaty tends to preservation of the peace of the Orient and America is a gainer."

"Would educated Japanese object to restriction of coolie emigration to this country?"

"I think educated Japanese would object to the restriction of coolie emigration to this country merely from pride of race and country."

"How do they regard our presence and work in the Philippines?"

"I am sure that their feelings with respect to our work and presence in the Philippines is entirely friendly, and that they do not look toward the Phil-

ippines with any desire to acquisition. I am sure that all they desire is that America shall maintain or secure a strong and peaceful government there."

"What is the immediate economic outlook?"

"The immediate economic outlook in Japan I should think was one of high prices, lots of work and apparent prosperity. It may be followed after some years by the same sort of depression we have had after the war, but the Japanese are wonderfully industrious and I look to their meeting their obligations with comparative ease."

**Philippines.**

"Progress of local self-government?"

"The local self-government in the Philippines in certain provinces is progressing. In other provinces, numbering some three or four, in which the people are either so ignorant or so infested with the sympathy for ladronism as to make them irresponsible as to their own government, local self-government is not improved, and it becomes necessary to introduce some different system from the very liberal one which we first put in operation. This is true of Cavite, Samar and Isabella. In other words, in those provinces it is difficult to find officials to be selected by the people who have the proper sense of duty and responsibility to look to the people's interests; but in most of the provinces the provincial governments have become more efficient, and have justified the extension to them of the power of self-government which is given."

"Are native officials honest? Efficient?"

"Native officials are getting into their heads what it was most difficult to instruct them in at first, that public office is a public trust, and not a mere means of assisting the occupant and his family."

"Will the Filipino learn to work? Or must we rely on Chinese coolies as the English do?"

"I am sure the Filipino will learn to work. The instances in which he has learned to work are sufficient now to justify this inference."

"What of educational progress as outlined in your article in The Churchman?"

"A great reason for hope and optimism in the Philippine problem is the continued increase of the interest of the people in education. There are to-day more than half a million children enrolled in the schools of the Philippine Islands, with an attendance from 70 to 75 per cent., who read, write and recite in English, and instead of decreasing, this is going on to increase, and it is only limited by the accommodations that the Government is able to give."

"Is the economic effect of road-building yet apparent?"

"Road-building is still in its infancy in the islands. It is proposed to impose a road tax which shall be worked out by those who cannot pay the money. There were so many abuses surrounding a similar system under the Spanish Government that the present Government has come to this conclusion with great reluctance, but certainly after a year's use of the system and the differentiation that there necessarily will be between the Spanish method and the American method of carrying on such a system, the prejudice against it will cease to be, and the increase in the building of roads will greatly aid all the provinces."

"What of the religious outlook?"

"I cannot speak with great definiteness on the religious outlook. The American hierarchy are now in control in the islands. The spirit of Archbishop Harty, that of loving care of Filipinos, is certainly having a good effect throughout his diocese and provinces. Some of the other bishops have had more difficulty and have been less successful in meeting the schismatic efforts of Aglipay and his followers. I hope, however, by the use of the special tribunal which has been created, the differences as to property may speedily be settled, and that then the whole question may be resolved into one of peaceful religious discussion, with respect to which, of course, the Government can take no part."

"Bishop Brent continues to be, as he would be in any community, a great power for good. He has devoted his attention especially to the Americans who are scattered all over the islands, and is laboring as hard as a man can labor to remove them from temptation and to offer to them the opportunities for reasonable recreation, the absence of which has led so many poor people to their downfall. The whole archipelago is the better for having such a man as Bishop Brent in it."

"Is the disaffection with the constabulary justified?"

"I have no doubt that the constabulary have been guilty of some abuses, and possibly the discipline has not been sufficiently severe to prevent this, but, on the other hand, it must be borne in mind that the work of the constabulary in seeking out ladrones who have local attachments is not a gracious one, and they must be severe to be successful, in a community in which there is more or less traditional tenderness toward the men who hide themselves in the mountains and cultivate the idea that they attack only the rich and powerful and not the poor and humble—an idea, by the way, which is most unfounded in practice."

## CHURCH FEDERATION AND HOME MISSIONS.

By Rev. Charles L. Thompson, D. D.

[This article by the Rev. Dr. Charles L. Thompson, Secretary of the Presbyterian Board of Home Missions, appeared in the November number of The Missionary Review of the World. Only a few of our readers have seen it. It is an able, timely article on a subject concerning which the laity of all denominations should know more than they now do, and we accordingly reproduce it here. Men like Dr. Thompson read aright the signs of the times.—Editor.]

If Federation stands for the union of Christian churches for effective service, and Home Missions means church extension, it is evident that a co-ordination of these forces would be both natural and effective. Their wheels turn in the same direction, and should easily be coupled. By what bands, now, may they be joined? To ascertain this, let us define their spheres. The article in the Federation Constitution, of New York, says:

The object of Federation shall be the promotion of effective co-operation among the churches and Christian workers of the State of New York, in order that their essential unity may be manifested; that the evangelization of every community may be more systematically accomplished; that a means may be found for expressing the united Christian sentiment of the State in regard to moral issues; that the vari-

ous Christian and benevolent activities of the commonwealth may be more completely co-ordinated; and that other appropriate ends may be secured.

Briefly, Federation aims, by a combination of efforts, to evangelize every community, and to secure its betterment along lines of social and civic reforms.

### The Sphere of Home Missions.

The sphere of Home Missions, as generally regarded, is an agency for establishing churches in destitute communities, and for nurturing them to strength. This, however, by the trend of conditions in our country, is a superficial and faulty conception. In our primitive days it may have sufficiently designated the reach of home missions. But now such a definition not only falls short, but gives a radically wrong impression. The supreme and general end of home missions is the evangelization of our country. But that is a very general term. The application of it involves many varied and difficult problems. That we may see the complexity of the work, and so the bearing of a union of Christian effort on the doing of it, let us look at some of these problems. They may be grouped as problems of Race, of Class, and of Expansion.

The Race problem gets more complex as our country draws populations. The two old ones are the Indian and the Negro problems. The former is often lightly passed over as insufficient in size or bearings. Whether Indians are evangelized or not, they are not in our national way. We may drive ahead, unmindful of them from any national view-point, as an Atlantic liner may drive on through the storm though the fishing-smack lie in her course. But the Indian problem should bulk large in the view of a church which believes in the justice of God, and thinks about the bearing of service to the least in our account with the Master.

The Negro problem is larger and more evident. It is larger than it was thirty years ago, not merely by increase of numbers, but by social and national conditions. Home Missions need some new force for the solution of this problem. By general confession the work of the churches so far has in this direction been glaringly inadequate.

Other race questions are emerging. The volume of the immigration from alien races is getting large enough to demand serious attention and action. It is a general confession that we are not overtaking the duties imposed on the church by immigration. Our forces are inadequate and often badly deployed. Somehow we need concentration of effort to an extent not yet dreamed of.

Akin to the Race question in our country is the Class problem. Thus more important than for the church to erect new churches is it to harmonize the classes now within its pale of nominal Christianity. Ideally in the church the rich and the poor meet together. They should; for if the Lord made them all, they are brethren. But they do not. Ideally employer and employed should sit side by side. There is, instead, the breadth of the city between them. What will we do with the workingman? What will the workingman do with the church? These are two questions which must be answered if we would have civic peace or church triumph. They are not being answered. We ignore them, and go on building new churches. We are after institutions and forgetful of conditions. Why build sacred houses unless we can go deeper and develop attraction enough to bring people into them? Roseate as may be our visions, the stern fact confronts us—the people, en masse, do not go to church. Perhaps a divided Christianity has some responsibility. Perhaps co-ordination and combination would accumulate moral and spiritual force enough to "compel them to come in."

The third class of home mission problems may be grouped under the head of Expansion. Whether this country shall expand or not is now a purely academic question. It is good for the debating club, but has no place in the sphere where our obligations move. We have expanded, and are expanding. The only question is, how, morally and spiritually, shall we keep up with it? The work of home missions has always been to keep up with our historically normal expansion. Measurably only have we done it. Take the Pacific coast as an illustration. Missionaries went to California with the forty-niners. But the rush for gold and following opportunities on that coast far outran the activities of the church. Or take the mountain region. There are unchurched rural and mining communities almost without number, and multitudes of villages where the church is a name without power.

But the word "expansion" has a new meaning. It is the nation's outreach past our continental shores. And it casts a new problem on us. What shall we do with eight or ten millions of people—a part of the body politic which have no true conception of the civic and religious ideals to which they have come? This question presents a new home mission problem of no mean proportions.

The cause of Home Missions as thus outlined presents a complicated problem, complex and far-reaching in its bearing on our civic as well as our religious life. Because of its vastness and increasing complexity, the various Christian forces working upon it have not always worked wisely, and, therefore, not always so successfully as they should have worked. This, partly, because they have wrought separately, and sometimes at cross purposes. They have proposed to themselves the one great end of the evangelization of the country. They have gone at it with energy and devotion. But denominational zeal has been allowed to outrun loyalty to the Kingdom. So the churches have striven competitively, and sometimes antagonistically. There has, consequently, been waste of effort. Some communities have been overchurched, while others have been neglected. Supposedly strategic points have been crowded with struggling churches to the discredit of Christianity, while other places—with less promise and more need—have had to appeal in vain for Gospel privileges. This is as true of old sities as of new settlements. There has been no intelligent mapping out of the field to be conquered or cultivated, and no supreme regard for the needs of the people or the glory of God in the distribution of religious forces. It is not necessary to dwell on this humiliating fact. It is confessed, and in general terms deplored.

It would not be true to say that no efforts have been made to stop the waste or lessen the critical judgments which such waste invites. It is a pleasure to say that the day of unhindered denominational ambition has passed away. Larger and better views are coming. The churches no longer think it right to forge ahead without any consideration of what other

and related churches are doing. More stress is laid upon the Kingdom, less on the denomination.

### Comity in Home Missions.

But hitherto the word "comity" has expressed and been deemed sufficient to express the relations churches should sustain to each other. And comity means a just and sensitive regard for the rights of other bodies in religious work. It suggests a negative attitude. One church will not improperly interfere with another church in the occupancy of a given field. And no church will enter a field already sufficiently worked by other denominations. This marks a decided advance. Where this principle is faithfully carried out, churches will not jostle each other, will not injure each other, will respect each other's field's, and religiously keep out of the way. How vastly better than competition or antagonism! How vastly nearer Christ's conception of God's Kingdom on earth!

And comity, so far from being only a theory, is practically applied on many mission fields; on more, we believe, every year. Thus when four denominations were entering the island of Porto Rico just after it came under the American flag, there was a conference between those responsible for inaugurating and carrying on the work, and it was agreed that there should be a territorial division of the island, and that each body should give itself without hindrance to the section thus assigned it. That was more than six years ago, and it is a pleasure to record that so far that comity compact has been faithfully kept, and there has been no overlapping of forces, no attrition, causing criticism and damage to the work.

A less definite but somewhat similar distribution of forces is recognized in the republic of Cuba. Who, in view of these things, can say that the relations of the various denominations are not more considerate, friendly, and harmonious?

And yet how far this considerate relation of churches to each other falls short of the Lord's prayer that His disciples might be one! Apply the principle of comity as above defined to the relation of regiments in an army to one another, and how many battles would be won? Suppose the regiments respected each other's rights to the positon assigned to them never transgressed those rights, and never improperly interfered with each other—suppose that were all—what victories would the army record? Plainly for the followers of Christ there should be something better than letting each other alone.

That something is expressed in the word "Federation." That means a combination of forces for the swifter winning of the fight. It suggests the solidarity of an army. It proposes to itself two great ends—the evangelization of the country and the pushing of social and civic reforms. And for these ends it calls on all Christian forces to unite under one flag. Suppose there were such union—a union for service which would imply no surrender of denominational allegiance, but which would gather up and conserve and direct every bit of moral and spiritual power in all the churches for effective campaigning—what might be reasonably expected? Apply Federation to the three great home mission problems noted above, and what results could be looked for?

### Some Results of Federation.

Take the problem of the races, the coming to us of foreigners from every shore. The multiplicity of religious bodies in this country is confusing enough to us who are to the manner born—what must it be to immigrants accustomed, as many of them are, to only one church in the State? The difficulty of reaching them is increased by the barrier of languages. It requires, under present methods of mission work among them, a seminary in every denomination for every class of immigrants, to supply ministers for them, and a literature in all the languages.

What if there were a union of various churches in preparing evangelical literature through some common agency—as, for example, the American Tract Society—and a common polyglot seminary where preachers could be trained to do evangelistic work among all classes of foreigners, who can doubt there would be increased economy and efficiency, and an immense gain in spiritual power in such a united approach to the people? Some federations on mission ground, as in Japan, might suggest to us a better way than that of a score of denominations working separately and ineffectively, and giving the impression—whether justly or not—that they are more interested in building up a denomination than in extending the Kingdom of Christ.

Or, take the second home mission problem. What shall we do to bring the church and the laboring men together? What is being done now? Little definitely and succesefully. One religious body has organized a department of "Church and Labor" to bridge the chasm, and a few others are makiing sporadic efforts in the same direction. But they work at this disabvantage. The laboring men are suspicious that all such efforts are inspired by a paramount desire to have them come to this or that church. They do not believe there is a Christlike interest in them for their own sake. Their quarrel for this reason is with the church—not with the Master. They bow with respect before the name of Jesus when they deride the churches as the enemies of laboring men. How shall this attitude be changed—this wrong conception be corrected? By having less stress on the particular church and more on the Master. And how bettter can this be done than by evangelistic labors shared in by all churches, and conducted, in the first instance, outside of church buildings altogether. Such evangelistic services—as, notably, some in Philadelphia—have drawn to them multitudes of laboring men, who could have been persuaded to enter no church whatever. Or even if church buildings were used, the effect of a united Christianity would be tremendous. It would largely disarm prejudice at the outset by showing it was not a crusade of one church, but such a union of them all as would minimize the church idea and magnify the great essentials common to all churches and for all classes necessary unto salvation.

Not less valuable would Federation be in the solution of that phase of mission work pressed upon us by our national expansion. Especially among the Spanish-speaking people in the islands are the divisions of Protestantism a stumbling block. Anything that would show a solid front would be an immense gain. I have spoken of the comity which rules among the workers in Porto Rico. Suppose it were followed by a combination of all the Protestant forces wherever such combination were possible?

Thus, for example, all the churches having missions there deeply feel the need of training-schools, where native converts may be fitted for service among their own people. Such schools are absolutely essen-

tial. Shall there be as many such schools as there are religious bodies in the island? What a waste of money and men! And what confusion in the minds of the people used to the unity of Roman Catholicism! Is it impossible to have one training-school, in which all the denominations would share? Might there not be a teacher from each body in that school, that those desiring instruction in the peculiar doctrines of that body might have it, while all the teachers would unite in giving those fundamentals of Christian doctrine and Christian life which are far more important for Porto Ricans than the tenets of any or all denominations? Are there difficulties in the way of adopting such a suggestion? Would not the compensations be large enough to make worth while an earnest effort to surmount the difficulties? It is not very important that Porto Ricans, Cubans, or Filipinos should be Methodist or Baptist or Presbyterian, but of the last importance that they should see the truth as it is in Jesus.

The value of federative efforts in new communities in the West need scarce be argued. For both distinctively Christian labors and for social and civic reforms the feeble churches must unite, or they must continue to suffer defeat. Many a town that now sneers at the multiplicity of churches within it would come to sudden respect for them if it saw them silent on their shibboleths, that they might fling their combined weight against the unrighteousness and immoralities of the community. And in many places churches so uniting would soon discover how to have fewer organizations and more power at the same time.

Federation and Missions, like sun and moon, should pull together on the inert mass of the world. So pulling, there would soon be high tide where now there is barrenness and dearth and death!

## CAN PALESTINE BE REGENERATED?

E. L. Burnett.

Can Palestine be restored to a modern, civilized country, fertile and populous? The transient traveler says that the country is dry, barren, infertile, and without resources. But the geographer and historian, like Mr. George Adam Smith, who has lived in Palestine and has written up the land, has given a more hopeful view of its future. The writer of this article spent some months traveling in Palestine and he was struck with the possibility of rehabilitation of the land which once teemed with millions of people.

Southern Palestine, anciently called Judea, is a high plateau three and four thousand feet in elevation

The limestone rocks crop out everywhere in rough ridges and rounded hills, gray and barren; but there are innumerable patches of fertile soil lodged in the rocks and in the narrow valleys.

The soil of Palestine is made up of decomposed limestone and vegetable mould, and is exceedingly rich. At the touch of water it bursts out in abundant vegetation. The high plateau and the higher hills that crown it are given up to shepherds who feed their flocks of sheep and goats by cropping the scanty vegetation among the rocks and stones. But between the foothills and the higher ranges are broad and fertile valleys fit for agriculture.

Central Palestine has many little plains and valleys where the plateau breaks down in broader valleys and plains descending lower into the great plain of Esdraelon, famous for its battle fields and for its fertile corn lands.

Northern Palestine, rising from the great plain into the foothills, ascends to the high mountains of Lebanon. These slopes are abundantly watered by the rains that fall on the higher ranges and flow down through the rocks and stones and soil, and burst out in innumerable springs and fountains.

The great gorge through which the only river of Palestine flows, separates Western Palestine from Eastern Palestine, the latter a strip of territory about eighty miles in length and twenty in width.

It is a high plateau rolling land, with some hills, a few mountains, rather better watered than Western Palestine, with a few considerable streams and many springs. The ruins of many cities scattered through this territory attest the fertile, ancient and populous region.

If the rain-fall and the streams and springs were economized and applied in irrigation Palestine could sustain a population of many millions.

But the objection is made that Palestine is without resources to encourage individual enterprise, that the country is destitute of fuel, of wood, of coal, of rock oil, or natural gas, and without streams for water power. As the only river, the Jordan, flows throughout its whole course below the level of the sea, we naturally would not look for power from that remarkable stream.

But from observation and study of that wonderful little country I have discovered a source of power in Palestine not yet dreamed of, at least not publicly made known.

It is a well-known fact that the Jordan valley is a deep gorge, by some mighty cataclysm, the earth-floor was broken down a width of five miles and a hundred and fifty miles in length, descending from a level of the sea to a depth of 2,400 feet below the sea.

Many winter torrents pour into this cleft, and the Jordan gathers them all into itself and pours its volume into the Dead Sea. The excess of the rain-fall is evaporated, and the Dead Sea remains at the same level from year to year.

It is estimated that the Jordan pours into the Dead Sea six million tons of water every twenty-four hours, and this amount is evaporated in the same time from the surface of the Dead Sea in an area of about 360 square miles. As the river takes its rise but a few feet above the sea level and makes a descent of 1,300 feet below the level of the ocean in its course of a hundren miles, its average fall is about 13 feet per mile.

As there is no real fall in all its course no one would think of finding power in the Jordan.

And yet, strange to say, there is no river that flows into the Mediterranean, with the exception, perhaps, of the Nile and the Po, that can furnish so much available power as the Jordan. Seven fountains burst from the base of Hermon, and their several streams unite to flow into the lake of Huleh whence the Jordan issues full size rushing down a tortuous course through a deep gorge, descending in a succession of cascades until it pours into the lake of Gallilee, whose surface is 680 feet below the level of the Mediterranean.

The lake of Huleh and the lake of Gallilee are but eleven miles distant in a straight line, making an average fall of sixty feet to the mile; but its tortuous course is nearly twenty-four miles.

Now it is possible for the engineer to build a canal from Lake Huleh along the western wall of the great chasm, maintaining a level about the same as Huleh, only seven feet above the level of the ocean, while the lower end of the canal terminates at a point a mile

from the lake of Gallilee, making a fall of more than six hundred feet.

A canal 40 feet wide, 10 feet deep and 12 or 13 miles long, connecting Lake Huleh and Lake Gallilee, and flowing into the lake from a height of 600 feet, will carry the bulk of the Jordan, an average flow of 1,200 cubic feet per second. Seventy-two thousand cubic cubic feet per second, or 7,3000 cubic feet per minute. Seventy-two thousand cubic feet falling through a height of 600 feet, will develop a force of about 80,000 horse-power per minute. This power converted into electricity and carried to nearby cities, becomes of great commercial value to promote the industries of Palestine. Within the radius of a hundred miles are the cities of Jerusalem, Jaffa, Acre, Tyre, Sidon, Beyrut, Tiberias, Damascus, besides a number of towns aggregating many thousands. But this is only half the power to be taken from the Jordan before it reaches the Dead Sea. For the Jordan, as it issues from the lake of Gallilee, can be carried in a canal along the west side of the great gorge of the Jordan to a point near the Dead Sea where the canal ends at an elevation of nearly 600 feet below the Mediterranean and nearly 600 feet above the surface of the Dead Sea, making another fall of 600 feet, thus furnishing 80,000 horse-power per minute.

The Jordan in its two falls develops in its course 160,000 horse-power continuously, sufficient for many new industries in Palestine.

While on the east side of the Jordan valley, just a few miles below the lake of Gallilee, the river Hieromax flows down from the highlands of the Hauran, the largest tributary of the Jordan, furnishing 20,000 cubic feet per minute. By diverting this stream a few miles above its confluence in a canal, and bringing the water along the sides of the eastern wall to a point within a mile or two of the Jordan, a fall of 800 feet can be secured, which will develop 30,000 horse-power.

One of the most remarkable sources of power is the fountain of Jezreel that flows out from the base of Gilboa, just at the level of the sea, pouring a stream 30 feet wide down the valley of Jezreel, past the old town of Bethshaen, emptying a volume 6,000 cubic feet per minute into the Jordan twelve miles east, and 1,000 feet below the Mediterranean. The fountain of Banias, at the base of Hermon, is larger than that of Jezreel, but it is not so accessible as this nor furnishes so great a fall.

The water of the fountain of Jezreel can be carried along the sides of Gilboa in a concrete pipe six feet in diameter to a point a mile or two of the Jordan and 1,000 feet above, from which point a smaller iron pipe can discharge six thousand cubic feet of water into the Jordan, developing a force equal to 12,000 horse-power. The available power for industrial purposes from this single spring may be valued at many hundreds of thousands of dollars.

Probably the most remarkable source of power in Palestine is the falling of the Mediterranean into the Dead Sea, a fall of 1,200 feet and more.

From Jaffa to the Dead Sea in a straight line is but fifty miles. A tunnel bored through the lime-stone rock would conduct the Mediterranean sea waters to the Dead Sea. A bore of fifteen feet in diameter with a fall of two feet to the mile will bring a flow of 100,000 cubic feet of water in a minute, and pour it into the Dead Sea, with a fall of over 1,000 feet, developing a force equal to 200,000 horse-power.

But the objection might be made that in a few years the Dead Sea would be extended and raised in height, so that the great chasm of the Jordan would be partly filled up, and the fall would be much diminished.

By using the spent waters of the Jordan for irrigation on the three hundred square miles along its course from the lake of Galilee to the Dead Sea, by reason of the intense heat, all could be evaporated before it reaches the Dead Sea. Therefore a volume of seawater equal to the Jordan could be admitted through the tunnel without changing its level.

By using the Jordan and its spent waters in irrigation, Palestine may be enriched by a force of 200,000 horse-power valued at many millions, and also by the increased production from three hundred square miles irrigated by the spent waters, estimated as worth two or three millions more annually.

By receiving a quantity of sea water from the Mediterranean through the tunnel equal in volume to that of the Jordan, Palestine adds another force which may be called sea power, more than equal to 200,000 horsepower valued at many millions more.

Berkeley, Cal.

## A GLANCE AT THE MISSION FIELDS

The Wesleyan Missionary Society is sending out this year 29 new Missionaries of whom 16 are to fill vacancies.

The Society for the Propagation of the Gospel calls for six men for Japan. The money is ready, but the men are not yet found.

Many wild tribes in Africa are waking up to their need of instruction. What are we going to do to avoid fearing such opportunities?

Rev. Mr. Hind (C. M. S.), of Kokura, Japan, says that the Japanese nurse in one ward of the hospital which he visits is a Christian. So she reads and explains the Bible to the wounded soldiers. In that ward at least twelve soldiers have been converted.

The numebr of baptisms so far reported by the China Inland Mission during the current year is 878. These converts live in twelve different provinces of China, which shows that the Christian movement is not checked by mountain or river or language barriers.

Uganda promises to become a great cotton growing country. This industry is being developed by the Uganda Company, whose directors are friendly to the C. M. S., and which has taken over the various industrial enterprises which that society has set on foot in Uganda.

An English holder of Japanese bonds, by way of insurance of their value has contributed twenty pounds to the Society for the Propagation of the Gospel for missionary work in Japan. He thinks his bonds will be safer if Christian influences prevail in the Island Empire. Next!

Let us not forget that the same hand directs the destinies of nations and the advance of the Kingdom of God. All things serve our Master.' This is the reply of Inspector Oehler of the Basel Missionary Society to alarmists who see only evil in the European colonization of Africa. z

The London Society for Promoting Christianity among the Jews has 49 mission centers in four continents and 212 missionary agents. Its income ($207,000) in the last year was the largest in the history of

the Society. The Society reports a number of baptisms and a much larger number of secret believers who hesitate before the boycott.

Mr. Heli Chatelain and his companions, of the Philafrican Mission in Benguella, Portugese West Africa, from their station at Lincoln, are in communication with tribes to the South and Southeast who beg vainly for teachers. But the money is lacking to extend the work.

The Church Missionary Society is burdened by an accumulated deficit of about $300,000. Nevertheless it holds to the policy pursued for a number of years of accepting every suitable candidate for missionary service. Faith explains this policy—faith that He who has led qualified candidates to offer themslves will also provide their support. Under these circumstances the Society is now sending out 56 new missionaries.

A Greek woman employed in the American Hospital in Cesarea, Turkey, was stirred by a revival. She straightway asked leave to visit a woman whom she had injured and to whom she had not spoken for ten years. When she trudged through the snow three or four miles to ask her "enemy's" forgiveness, her relatives were sure she had gone daft. But the next day, when she came back to the hospital she said, "We made peace, and that stone in my heart is gone."

A Basel Society Missionary in Kamerun West Africa, writes to his society: "For some time I have been dreading a request for teachers from the Ndogomakumak tribe, composed of 28 smaller tribes. The request has now been made, and the people are very much in earnest. They say they have been made to wait three years. The scholars are ready; the teachers will be received with joy; but we have no money! What are you going to do about it?"

"That image that you have in your temple was carved by some man out of a stone before it was placed there," said a Church of England Zenana Missionary to her class of Indian children, who were sitting round having their Bible lesson. There was a pause. The children looked shocked. Then one little girl said: "Oh, teacher! don't say so. It is the God who came down from heaven and took the form of stone who is there in the temple, and whom we worship." Many men and women in India believe as these litttle children did, that the images worshiped are ouly the outer coverings of the gods who dwell within.

The American Hospital in Cesarea, Turkey, reports its expenses during the year ending June 30, 1905, at $7,545.62. This sum has supported during one year one American doctor two American lady assistants, one native doctor, nineteen native nurses and assistants, two dispensaries, where 8,186 cases were attended to, and one hospital in which on an average 22 beds have been occupied all the time. The hospital cures souls as well as bodies, for nurses and hospital assistants are all drilled for using the Bible in personal evangelistic work. A result of this drill is that every patient wants a Bible. Perhaps some one can suggest a more satisfactory use of$7,500.

In urging the sacredness of the Lord's Day the preacher used this story: "It came to pass that a man went to market having on his shoulder a string of seven large copper coins (Chinese coins are strung on strings and carried on the shoulder). Seeing a beggar crying for alms, he gave the poor creature six of his seven coins. Then the beggar, instead of being grateful, crept up behind the kind man and stole the seventh coin also. What an abominable wretch! Yes; but in saying this you condemn yourselves. You receive from the hand of the gracious God six days, yet you are not content. The seventh also you steal!"

War has broken up the English Universities' Mission station at Masasi in German East Africa. On the 27th of August two Roman Catholic priests brought to Masasi news that a band of warriors had destroyed their station not far off. The English misionaries—six men and four women—lost not a moment. They stole away, avoiding the "rebels" by a circuitous route, and struck out for the coast about 100 miles away. Canon Porter, one of the missionaries, was ill and was carried all the way by two devoted native Christians. The journey was safely made and at last accounts the German authorities were sending troops to the scene of disorder. Mpangile, a station of the Berlin Missionary Society far west of Masasi, has also been attacked. The cause of the uprising of the natives is not yet known.

A lovable old Mohammaden of Delhi, India is in a pitiable case. He is worrying all the time about the danger at his age, of sudden death. He tells the Rev. C. F. Andrews that he longs for just a few years more in which to work off by prayer and fasting the bad deeds of his early life. His religion tells him to wash hands, feet, arms, and head five times a day, so as to be pure when praying to God. He washes seven times, and doubles the legal number of repetitions of his prayer; he wears out his feeble body by fastings that are not on the books; he multiplies his alms giving but all in vain. He has been taught to consider God not as a loving Father but as an inexorable taskmaster who demands the full tale of bricks. He dares not, at his age, listen to the good news of a Savior in Jesus Christ. Oh the pity of it!

## Church News.

San Francisco, Park.—There were two additions to the membership on confession of faith at the recent communion service.

Oakland, Fourth.—The needs of the work demand an enlargement of the church building. A movement to this end is under advisement.

San Francisco, Plymouth.—The income of this church has advanced considerably during the year, and there will be no deficit in current expenses.

Murphys.—This church is without a pastor. Any-one desiring information concerning the field can get it by addressing Mr. A. O. Tyler, the church clerk.

Norwalk.—At the last communion service four persons united with the church, two on confession of faith. Congregations are nearly double what they were a year ago.

Los Angeles, Vernon.—This church has had increase of 100 in its its membership during the last three years. The five persons received at the last communion brought the membership up to 180. The parsonage is being improved by the expenditure of $300.

Los Angeles, East Hollywood.—The organization of a Congregational church has been effected at this

point, and the Rev. Franklin Baker, recently of Eureka, who had to come South on account of the health of his wife, has taken charge. Preaching at this place every Sunday afternoon for several months the Rev. F. S. Forbes, of the East Los Angeles Church, suceeded in gathering quite a nucleus for this organization.

Oakland, Pilgrim.—The alterations made necessary by the recent fire will amount to something like $800. Not many of the books in the pastor's library were burned, but about two hundred were damaged by water. Unfortunately the library was not insured. This was due to a mistake or some neglect on the part of the agent of the insurance company.

Pacific Grove.—Three persons were received into fellowship at the communion service the first Sunday of the month, and two infants were baptized. The Christian Endeavor Society contemplates the purchase of a piano for use at its meetings, and also in the Sunday-school. They have in sight about two-thirds of the amount needed.

Oakland, First.—The Sunday evening sermons by the pastor on doctrinal subjects have drawn a large attendance. Several evenings about 1,500 persons have been present. The topics on which Mr. Brown is preaching are: Can We Believe in a Wise and Just God? Did Miracles Ever Happen? Is the Bible Reliable? Is Prayer Answered? Why is Evil Allowed, and What Will be its Fate? Why Keep the Sabbath? Is there a Future Life? Will Christianity Last? Is the Church Needed? What Should be the Creed of a Reasonable Christian?

Avalon.—The "Members' Rally" preceding the November communion was an encouraging omen for the season's work. The new member received by letter on this occasion lives in Avalon only part of the time, but places her membership with this church because here she has been so helped and can so help. Mrs. Katherine Lent Stevenson, of Boston, so widely known through her connection with the National W. C. T. U., and a personal friend of the pastor's family, favored us, at a recent mid-week service with an address, the theme of which was her recent experiences as a worker in the Chicago Commons.

Martinez.—Sunday, November 12, was a banner day for Foreign Missions in Martinez. District Secretary Rev. H. Melville Tenney, spent the day with us. Through his stirring addresses the church is going to come up to what he calls the million-dollar line, or $1.40 per member. Our people were especially interested and greatly instructed by his illustrated lecture on the work of the American Board in Foreign Fields.

Lodi.—November 5th, was a good day with the church at Lodi. A large company of disciples joined most heartily in the Sacrament of the Lord's Supper; one little babe was consecrated in the ordinance of baptism, and three united with the church by letter. By far the larger portion of the evening congregation was of men, and Pastor Washburn especially delights in the manly attention of such an assembly.

## A RECEPTION.

The church at Sierra Madre is very fortunate in securing as its pastor the Rev. James M. Campbell, D. D., recently for ten years the pastor of the church at Lombard, Illinois. He is a successful preacher, pastor, author and teacher. An extended list of titles indicate his books on themes relating to Christian truth and light.

During a visit last winter in Southern California, he was so favorably impressed that he has heartily accepted an invitation from a Southern California field, and is happily settled in a new parsonage.

On the evening of November 10th, a large company assembled in the church for a reception to Dr. Campbell, Mrs. Campbell and daughter.

Professor D. H. Colcord of Pomona College, announced the program and made an animated address. Deacons George Humphries and C. E. Cook spoke in behalf of the church and the community.

Superintendent Maile, of the Home Missionary Society, gave a welcome in the name of the Congregational churches of Southern California. Dr. Campbell concluded the speaking with a very acceptable address.

Sierra Madre is soon to have an electric railway by the Huntington system, which will bring it into close connection with Pasadena and Los Angeles.

As a foot-hill town, Sierra Madre is the starting point for the Carnegie Observatory on Mount Wilson, and the view overlooking the great San Gabriel valley is surpassingly fine. A vigorous growth of the community and the church is confidently anticipated.

## A WORK WORTHY MOST HEARTY COMMENDATION.

In the North Beach District in San Francisco there is a Congregational work of great value concerning which many of our people have not that knowledge which they ought to have. We refer to the work of the Fourth Congregational Church, as it is carried on under the leadership of the Rev. and Mrs. E. L. Walz. The Fourth Church is situated in a locality in which there is a large foreign element, among industrious, hard-working people; and, although this is not a slum district, there are found there considerable poverty and distress. In its effort to minister to the needs of the community the Fourth Church is kept open every night in the week, the members of the different departments of the church giving themselves earnestly for the betterment of the neighborhood. We know of no work more worthy in San Francisco or anywhere in California, and we commend it most heartily to all our readers. Conducted as the work is, somewhat on the institutional plan, and located as the church is in the vicinity of many needy people, aid of various kind is ever welcome and helpful. More church workers can be used than are now available. Gifts of money will enable the consecrated pastor and wife to carry out plans that will result for the good of man and the glory of God. Good second hand clothing, and good books and magazines can be used advantageously.

> "Be not too busy, O thou earnest heart,
> To hear what friends are saying at thy side;
> To know if cares or joys with them abide,
> And for their help or cheer to do thy part."

At the meting of the ministers of San Francisco and vicinity next Monday the Rev. Dr. George C. Adams will give an address or paper.

It is said that 800,000 domestic animals, valued at $6,000000 are slain by wolves every year in the Russian empire.

## Oregon Letter

By George H. Himes.

Like a trumpet call to duty was the sermon by Dr. House in the First Church this morning. His scripture reading was parts of the sixth and seventh chapters of Judges, and his text a portion of Judges vii: 4—"Bring them down unto the water, and I will try them for thee there"—the Lord's command unto Gideon in order to select suitable men to drive out the Midianites. The conditions surrounding the ancient servant of God were graphically depicted, and then a vigorous and pointed application made to affairs of the present time. It was clearly shown that if ever at any time in the history of the human race there was a need for picked men and women to serve God and the interests of humanity, that time is the present. It behooves every church member to become more deeply aroused to the gravity of life, the importance of character building, and the responsibility upon them as exemplars of the Christian faith. Tried and true souls are now needed perhaps as never before—souls that are always ready to respond to every call to duty, and which can be relied upon by the pastor and the management of every church as being among the three hundred who are alert, active and ready for every call to duty which may come from those who are on the watch towers.

The prayer meetings of the First Church have been exceedingly interesting and helpful since the vacation season was over, and the attendance constantly increasing. Last Thursday evening 93 persons were present and fully one-half men. For some weeks past the matter of "Personal Work" has been discussed in numerous phases, and experiences brought out in support of it. It is believed that the personal element in winning souls to Christ must enter much more largely into Christian work than it has in the past, if all is accomplished in this direction that ought to be. Personal work, however, as desirable as it may be, carries with it the necessity for a scrupulously correct life on the part of the individual engaging in it. That may be the secret why there is such reluctance in taking it up. There are many really conscientious persons, whose lives are above reproach, and who would scorn to do a mean or wrong act, yet shrink from taking up personal work, because of the fear they have that their lives may not measure up to their professions. However, it is true, as I verily believe, that personal, persistent effort upon the part of the individual church member, must be the basis of the "New Evangelism." And in this connection it must be said that quality instead of quantity must be the basis of the effectiveness of a pastor's or a church's work. Like an army in the field, discipline and organization are most important factors in effective effort; and when the time comes in all churches, as it is in a few in our land, that every person who joins a church is at once assigned to some special work befitting his capacity for work, the progress of the Master's Kingdom will be far more notable than at the present time. In fact, in my judgment, the question of the willingness to engage in active work at once after becoming a member of a church, should be a condition precedent to being admitted to membership. The loose fashion that a large proportion of churches have of admitting members is responsible in large measure for the lukewarmness which frequently follows.

The awful horrors perpetrated in Russia upon the Jews cries out for a fitting punishment. The unfortunate victims are beyond sympathy, but a speedy world-wide condemnation by the enlightened nations of the world may mitigate the condition of the survivors. Meanwhile funds must be raised to assist in providing the necessaries of life for the sufferers. It is hoped this coast will respond promptly. The Jews of this city sent $5,000 yesterday to New York. They will send $5,000 more. They have not asked anything from Gentiles; but the, latter realizing that this is the call of humanity, will not wait to be asked. The principal churches of this city took up collections this morning to aid the Jewish Relief Fund. Besides a number of Gentile business men began sending in contributions before it was known that the churches, as such, would act.

Portland, Nov. 12.

## SOUTHERN BRANCH WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

### District Meeting.

The Southern Branch of the Woman's Board of Missions for the Pacific, held the annual meeting of the San Bernardino and Riverside districts in the Congregational church of Corona on October 31st. There was a good attendance of delegates and we had cheering reports from Redlands, Riverside, Highlands, Corona, Mentone, San Bernardino, and Ontario.

The contributions are keeping up well, and in many auxiliaries the interest is deepening. The systematic study of missionary literature has been found very helpful in this way. Since the meeting an encouraging report has been received from San Jacinto where there seems to be advance made.

Mrs. Williams our State President of the Southern Branch of the W. B. M. P. gave a stumulative account of her visit to the annual meeting of the American Board held in Seattle, all seemed to be wonderfully impressed by the progress of foreign mission work. One speaker called it "an embarrassing success, open doors every where, and the cry is how to meet these opportunities." To do so it was felt that $1,000,000 would be required for the work this year, which meant greater consecration on the part of many. In the last five years the situation was much changed, and what was then sufficient was inadequate now. In one part of China there came 1000 converts waiting for baptism, the work in Japan requires more help. Missions are carried on in so many different countries that the sun never sets on the work of the American Board.

The S. B. of the W. B. M. P. is advancing too. Miss Denton, Japan requires larger schoolrooms and so her work could be doubled.many in the surrounding district recognize the importance of it. How are we going to meet that call? Mrs. Williams urged the need of more prayer for our work and making our needs definite. Many of the delegates on the long journey to Seattle had joined in many prayer and praise services on the cars which had been full of blessings. Mrs. Renwick, from Claremont who had so recently visited many of our mission stations told much that was interesting about them. She gave a most earnest appeal to read the letters of our own missionaries, picture in our minds their surroundings, so when giving a special offering we could better understand the work that had to be carried on. We cannot love without giving, a mother once said to her, "I thirst for a letter from my daughter" let us feel their needs like her and the money will come in. She urged

that the Pacific should be more largely read, where we would find a copy of many of their letters. Mrs. Larkin had the devotional exercises, giving us a very encouraging message from Joshua which was followed by several short prayers. The meeting was felt by many to have been a very helpful one. A. E. M.

## Christian Endeavor Service.

Rev. Herbert N. Bevier

**Topic—God's Wonderful Works. Psalm, xL—1-11**
**A Thanksgiving Service.**

Martin Luther once said, "Gratitude is life's sweetest peasure," and the writer of the 147 Psalm voices the same truth in the words, "Praise ye the Lord, for it is good to sing praises unto our God, for it is pleasant and praise is comely. Next to Christmas it is probably true that Thanksgiving Day is the happiest of all the year. Perhaps because we then avail ourselves of this sweetest of pleasures. Then we are thankful because "thinkful" concerning the bounty of our God and all his wonderous works. At first sight the idea of a day set apart for thanksgiving strikes us as being a little out of place. We feel that gratitude should be a spontaneous virtue, one that would spring up like a fountain in the heart, and, therefore, spoiled when made a thing of season or days, but, when we remember that human nature is not yet perfected and that we are living in a forgetful world, we can see on second thought that gratitude like a great many things can be strengthened and encouraged by a little spurring. Thanksgiving Day is to our preoccupied minds what a memorandum book is on other planes of our busy activity—it jostles us, lest we forget.

God's wonderful works will be the theme of many a sermon this Thanksgiving day, of many a stately anthem of devotion at many a family altar. The year has been fraught with much material for such. God has been stepping, stately, among the nations. Giving great prosperity to some. Causing vast commotions in others. Bringing to some peace out of raging war. Vouchsafing to others a new birth of liberty amid the throes of revolution. In our own land we are the recipient of a cornucopia of gifts, of growth of commercial expansion, of vast material gains and developments of power. We have a full cup for which to thank our Heavenly Father. The Psalmist tells us that the Lord had brought him up out of a horrible pit and the miry clay and established his goings. setting his feet upon a rock. As a nation we seem to be likewise established, we feel that we are upon a rock. He seems not to have dealt so with any nation. For all this our hearts are full of praise to God. We have been made peacemaker among the nations in a manner unprecedented in history. Our Greatheart President has with sheathed sword this year won a greater victory than was ever won before, and perhaps harnessed and muzzled the dogs of war for a long season. Wonderful has our God worked by his hand.

Then God has worked wonders in many homes this year, giving prosperity unprecedented. Granaries are full; larders overflowing. There is enough and some to spare for the needy. Many new homes have been started. Troths have been plighted looking to homes and in many a new joy has come in the advent of the little cradled stranger destined to be the tie to join close hearts closer still. Doubtless in some homes there is sadness instead of gladness, for the missing of "a vanished hand and the sound of a voice that is still." But then even this may prove that "Grief is but joy misunderstood." In the main and notwithstanding the drear records of divorce courts the home is still safe in our land the stout pillar of the State. Has not God worked the wonders of his grace in many hearts since last Thanksgiving Day. It has been a year of revival. Evangelistic zeal has characterized great branches of the church. Rich harvests have been gathered in many cities and towns. The world has been encircled by tongues of fervent fire. What wonders have not been wrought? Who can measure the occasion for praise in thousands of hearts. In little Wales a whole nation has been stirred. In Great Britain vast cities have been swept by a mighty rushing wind of saving power. In our own land wonders have been wrought. There is every reason for tumultuous praise. We should strike the loud cymbal, waken our harps, let the great organs peal and join in a mighty chorous to him who hath loved us and saved us from sin.

Doubtless there is much yet over which to mourn There is much of widespread iniquity within our borders. The world is "red in tooth and claw with ravin" in spots. The millenium is far off, yet our blessings are very great. God has wrought wonders on his earth this year and throughout our land, amidst our homes and in our hearts. Let all then be thankful and join with the Psalm writer and say: "Many O Lord are thy wonderful works which thou hast done and thy thoughts which are to us-ward; they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

## CURRENT EVENTS AND COMMENTS.

The President and Cabinet have been furnished with a copy of the tower, and as soon as the lithographic company get the elaborate lithographs ready, and each state in line, the great affair can bes put ineo the people's hands.

A Japanese marine officer has explained why Japan has such good sailors. Most of her coast vessels are small, but there are a great many of them, and almost any man taken from a fishing village has had enough experience to enable him to become an efficient sailor in a short time.

The subway in New York City has now been in operation a year. It has carried during that time 10[illegible]-000,000 passengers, an average of 300,000 a day. The subway has been a great success. The New Yorker scarcely realize how they ever got along without it. Further extensions are in progress of construction. A year hence the line to Brooklyn will be in operation, to the great relief of the inhabitants of that borough.

Here is a curious bit of reasoning on the part of a little girl in a north country boarding school, say the London Tit-Bits. The examiner wished to get the children to express moral reprobation of lazy people, and he led up to it by asking who were the persons who got all they could and did nothing in return. For some time there was silence; but at last the little girl, who had obviously reasoned out the answer inductively from her own home experience, exclaimed with a good deal of confidence, "Please sir, it's a baby!"

What will be the largest carpet in the world is being made in London. It will cover 63000 square feet and will serve on the "ground" for winter sports in the Olympia, London. Its cost will be $25,000.

Eminent Babylonian explorers say that the multiplication table which the Babylonian child had to commit to memory extended to thirty times thirty, and and that he was easily conversant with two languages beside his own. The schoolrooms have been discovered, and to-day it is possible to examine the school books, the tablets with the arithmetic lessons still legible upon them.

Bishop Hanlon, of Uganda, in describing some of his experiences in central Africa, said recently that though many of the medicine men had been converted, they could not be induced to carry their confession so far as to divulge their undoubted valuable remedies for native disease. Some of the converted medicine women were not so reticent, but their revelations were generally worthless.

It is estimated that French capital invested in government securities and industrial enterprises in Russia amounts to two and a quarter billions of dollars—more than twice the huge indemnity paid by France on account of the Franco-German war. The question has been raised whether there is any danger of repudiation in the event of a republican form of government superseding the autocracy.

The Salvation Army is at work in forty-nine countries and colonies, speaks thirty-one languages, has 7,210 corps, "circles" and societies; 13,493 officers and cadets; empoyes 2,566 persons, and has 45,339 local officers. It has sixty-three periodicals in twenty-four languages, with an issue of 1,208,000. There are 644 institutions for its social work and in twelve months the army suppplied 4,573,389 beds and 7,213,506 meals.

Mrs. Charlotte Prince, an octogenarian, whose life was spent entirely in the city of London, died recently. She had never ventured beyond a half mile radius of her home. She was born in Cloth Fair; she was courted and married there; she died in Newbury street, Cloth Fair, and her body now lies in the mortuary of St. Bartholomew-the-Great-Church. She could never be induced to go on an omnibus or a tramcar and had never seen a railway train.

The families of missionaries in China require summer rest, and need it quite as much as do the people of the home land. The Mokanshan Summer Resort Association last year appealed to the American Tract Society for a grant of books suitable for these missionaries and their children, to which the committee sent a considerable grant inasmuch as ministering to these servants of God was the better qualifying them to be his servants to the spiritually needy of China.

The Empress Eugenie is still engaged in her memoirs, to the completion of which she devotes most of her leisure moments. As soon as a page is written it is placed under lock and key and not even her most intimate friends are allowed to see it. The work is not to be published until twenty-five years after her death. Her majesty uses in writing a penholder set with diamonds, which was used by the fourteen representatives in signing the treaty of Paris in 1856, and was given to her as a memento.

By the will of Miss Nancy H. Lawrence, of Watseka, N. Y., the State Executive Committee of Illinois receives $10,000, to be used in the extension of associations in country towns in Illinois. This is for the newly organized county department of the Y. M. C. A., which within five years has been established in thirty-one counties in sixteen states and provinces. Young men are brought together in associations under the supervision of a traveling secretary for each county. In this new field the Y. M. C. A. is reaching out to over half the fifteen million young men of the United States and Canada. In Illinois, four of the 102 counties already have traveling secretaries directing association groups, and the state committee will rapidly extend the associations. These county organizations now have 6,000 members at 125 points, and annually spend $75,000 in their supervision.

James Weir Graydon, of London, England, would erect a "Roosevelt peace tower" in Kansas 12,000 feet high, says a Topeka, Kan., correspondent of the Washington Post. In a letter received by Governor Hock, Graydon says: "My proposal o tthe people and governers of each state is to unite and organize for the erection of a 'national permanent exhibition' (open always) in the center of the United States, having the mighty steel structure, 'the Roosevelt tower of eace,' as the pioneer and main central feature and memorial to our brave and determined President. Surrounding the mightiest structure of steel the world will ever see, will be the great permanent ezhibitions buildings, necessary for the world's mightiest exhibition, erectd, owned, and operated by the people of every state and territory in our great Union. Permanency in construction to last for centuries. The site being central between the Atlantic and Pacifim, the North and South, will benefit all states and be equally convenient to Asia and Europe, Africo and Australia and will elimate all jealious rivalaries between our great cities.

During the last few years the movement for municipal ownership has acquired great headway in Germany through the municipalization of the street railway systems. Within less than ten years some thirty municipalities have acquired title to their street railway lines and are operating them. The period of municipal ownership and operation has been too short to permit of any final judgment. The one notable achievement under municipal ownership has been the extension of street railway lines into the outlying districts, thus relieving the congestion of the densely populated central districts. The readjustment of fares, with a view to favoring the migration of the working classes into the suburban districts is another of the important services of municipal operation. The fares in all German cities are considerably lower than in the United States for short rides ranging from one to one and a half miles. Two and one-half cents pays for a ride of one and one-fifth miles and for one transfer. Monthly commutation tickets over one-mile sections of the road are sold for $1.50, and over the entire system for $3.25. In Nurnberg a uniform fare of 2½ cents over the entire system has been introduced.

The Salvation Army is making much progress in Germany under the leadership of Commander Oliphant, who, the Frankfurter Zeitung declares, is almost as interesting a character as General Booth. He is tall and lean, has a very high forehead, bushy eyebrows and a long black beard. Though an Englishman, he speaks German fluently and his citations evince thorough familiarity with German literature.

## Sunday-School Lesson

**PLEASANT FIELDS OF HOLY WRIT.**

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

November 26, 1905.

Fourth Quarter. Lesson IX.

I Cor. x: 23-33.

**Abstinence for the Sake of Others—World's Temperance Sunday.**

Wisdom was the real idol of the progressive heathen of Paul's day. Wisdom, sought as an end in itself, ministered to pride. It puffed up. It never built up.

Over against this heathen knowledge Paul holds up the Christian knowledge in contrast. Its superiority is at once apparent. Its source is Divine. It comes by revelation of God. Its contents are unspeakably precious—God as Father, Jesus as Brother.

Paul cautions the Corinthians to keep the wing of love unfurled. The heterogeneous composition of the Christian societies made this necessary. Paul is liberal. He says: "We know an idol is a nonenity. Meat can not be affected by being placed before an idol. Meat, whether so placed or not, can not be eaten without scruples. But be careful. Don't let the wing of knowledge drive you blindly round the small circle of a selfish personal interest. Spread your other wing—the white pinion of love. In your Church at Corinth there are many novices in Christianity. Theoretically they know that an idol is nothing, but practically they have not been able as yet to rid themselves of superstitious notions. Do not urge such a one to violate his conscientious scruples while they remain. If, under your advice, he does what his conscience forbids, he sins."

The conditions—then and now and always—demand a generous self-denial for the sake of others.

**Analysis and Key.**

I. Wisdom idolized in Paul's day.
  Perfunctory maintenance of heathen ritual.
  Wisdom really worshiped.
  Result, pride.
  Devil an example.
II. Christian wisdom in contrast to heathen.
  Superiority—source and content.
  Must be accompanied by love.
  Love and wisdom wings of soul.
III. Paul, the conservative liberal.
  A course of conduct for transitional times prescribed.

**The Teacher's Lantern.**

It is here evident that men are, in the last analysis, to be won to the truth, not by legislation, prohibition, or inhibition; not by artificial or drastic methods; but by the perpetual, helpful, fraternal guidance of precept and example, until the life exemplified becomes in turn the life of the one to whom it is exemplified.

Knowledge, liberty, love are the three links in the chain which is to bind men to the altar of God.

Like the poor, the brother of weak conscience we shall probably have with us always. He is a blessing in disguise. But for him we would not be called upon to exercise the Christlike gift of self-denial—the loving and cheerful surrender, for the sake of others, of rights we know perfectly well belong to us.

There is another side to this matter, however, The brother of weak conscience owes a duty to himself and the Church. The sooner he discharges it the better. The duty is to rid himself of his childish scruples, to get a conscience enlightened and strengthened.

## For the Quiet Hour.

**THE THIRD ADVENT.**

By Carrie L. Pratt.

The Lord has come.
Ten thousand blessings prove the truth divine.
  He came, the Father's blessed will to do,
  To die, that fallen man might live anew,
And in His resurrection life might shine.
  Yes, He has come.

The Lord has come,
To those, expectant in the upper room.
  He came, in spirit, strong to keep and save;
  Capitivity led captive, gifts he gave,
And joy and power chased away their gloom.
  Yes, He has come.

But yet once more—
A very little while and He will come.
  His every word is true, it cannot fail.
  With mighty trumpet's voice and nations' wail
The Lord Himself descends to claim His own;
  Ah, yes, once more!

And they who sleep
In blessed rest with Him, and heavenly peace,
  With us, the body incorrupt shall gain,
  Out of earth's dust restored to them again;
Changed in a moment! All of dross to cease.
  Not all shall sleep.

Oh, blessed hope!
The whole earth waits with high expectance thrilled
  The scoffer's plaint, "Where is your promised Lord?"
  "All things are as they were," e'en now is heard
In such an hour as ye think not, all's fulfilled—
  Oh, Glorious Hope!

And He will come,
Though some may lose their hope, and some have erred;
  Apostles saw that day and for it yearned,
  Saints of all time their eyes to Heaven turned;
We, too, are bade to watch, and wait His word,
  And He will come.

The sun is mirrored as perfectly in a dew-drop as in the ocean, and God is completely manifested in His smallest gift to man.

**JESUS WEPT.**

This is the shortest verse in all the Bible, but it is rich in meaning. It is a great window in Christ's bosom, showing us his very heart. It tells us that our Saviour, though so glorious, is touched by our griefs. He is the same now in heaven that he was that day when Mary lay at his feet and he wept with her. He is with us in all our sorrows, and sympathizes with us. This alone is a wonderful comfort to those who are in trouble. A little child visited a neighbor who had lost her baby, and came home and told her mother that she had been comforting the sorrowing woman. Her mother asked her how she had done it, and she said, "I cried with her." It does us good when we are in trouble to know that some other one sympathizes with us. It brings us a sense of companionship in our lonliness. It puts another shoulder under our load. But when it is Jesus who cares and is touched, weeps with us, comes up beside us in gentle companionship, it is wondrous comfort indeed.

"Dear Lord, my heart hath not a doubt
But thou dost compass me about
  With sympathy divine.

The love for me once crucified
Is not a love to leave my side,
  But waiteth ever to divide
  Each smallest care of mine."

—J. R. Miller, D. D.

**LIFE—ITS SHADOW AND SUBSTANCE.**

We are not Christians about dying. We are taught that we go to heaven through the prison. Everybody feels that to sicken and die is to go into Egypt and into the wilderness. We are apt to think of sickness and dying as so many horrible, gloomy stages in our progress toward the future. But dying is a process as simple as the parting of the stem from the bough, or as the swinging of the door that lets one in from the wintry blast outside to the pleasant home inside. It is not hard to die. It is harder a thousand times to live. To die is to be a man. To live is only to try to be one. To live is to see God through a glass darkly. To die is to see Him face to face. To live is to be in the ore. To die is to be smelted and come out pure gold. To live is to be in March and November. To die is to find midsummer, where there is perfect harmony and perfect beauty.—Henry Ward Beecher.

It is said that the Chinese divide Christians into "Big Wash, Little Wash and No Wash Christians," referring to Baptists, Pedobaptists and Quakers, respectively.

# Our Boys and Girls

## CAPTAIN PURPOSE

By Frank Walcott Hutt

Captain Purpose—Captain Purpose?
Who is he? Why, don't you know?
Never saw him first in battle? Never
saw him meet a foe?
Then, indeed, you have missed some-
thing earnest people talk about
When they speak of Captain Purpose
and his seige of Castle Doubt.
No—I hardly think you've seen him
like a warrior arrayed,
Standing idly at a corner, or in brilliant
dress parade.
He's the busiest of captains, up and
forth at rise of sun;
Duty's minute-man, he answers every
duty's minute-gun.
Castle Doubt? Yes—he has taken one
by one the ramparts old,
Stormed its ambuscades, unnumbered
with a fortitude untold;
And 'tis said (and I believe it) that the
angel Faith one day
Showed him how to take the very cita-
del where Doubt held sway.
Captain Purpose ? Ah, you'll know
him by his honor and his grace,
By the light of eager courage shining
full upon his face,
He's the boy that keeps his promise,
holds for truth where'er it be,
And his everyday example leads a host
to victory.

—Ram's Horn.

## SPECKLE; THE BEST MOTHER-HEN

Speckle was just the "dearest old mother-hen that ever lived." So Mrs. Emmett had said many times, and when the brown hen was caught in the barbed-wire fence and left ten little brown chicks without any one to take care of them, every one said: "Give them to Speckle, she will be just as good to them as their own mother." But where was Speckle? First Allen called her, then Bessie went to look for her; at last Mrs. Emmett herself went to the chicken-yard and called, but no Speckle came. Several days passed, and still she did not come, and the children began to talk about poor old Speckle, for mother said, "Something must have happened to her." One morning, about three weeks later, Allen rushed into the house, calling: "Mother! Bessie! Come quick and see Speckle." Bessie reached the door first and there, sure enough, was Speckle, and with her twelve of the cutest downy little chicks that you ever saw. It is hard to tell who was the proudest and happiest that day, Speckle or Allen or Bessie. When night came the mother-hen took her babies off across the field, and Allen followed to see where she went. Just in the edge of the meadow he found a cozy nest completely hidden in the tall grass, and watched Speckle as she gathered her twelve babies under her wings. One morning as Speckle led her little family across the field for breakfact something seemed to be wrong. The air was dark and thick, and there was a strong smell of smoke. When they reached the farm-yard Bessie and Allen, instead of running to meet them, were climbing rapidly into a wagon with the rest of the family, the barn-doors were all open and bars down, while horses, cows, and pigs were running round in a frightened way. The chicken-yard gate, too, was open, and the chickens running and flying as fast as they could go. As the white rooster passed her Mother Speckle asked him what was the matter. He stopped just a minute, and said, "Why, haven't you heard? The prairie is on fire! Farmer Emmett has taken all the family across the river. That is where we are going, and you would better come, too," then off he flew. "A prairie fire," thought Speckle. "I wonder what that is. But my babies could not walk to the river even, much less run. I guess I will take them back to the nest, for I can keep them safe there." The chicks did not want to go, for they had not had their breakfast, but Speckle kept calling them, and slowly she walked back to the meadow. By this time the smoke made it so dark that the chickens were glad to cuddle down safe and snug under their mother's wings. The fire came nearer and nearer. Speckle could hear the grass crackling, and tucked her wings down more closely over her babies. Then there was a rush of the flames, and they swept suddenly over the place where the nest was hidden. Just then the wind turned and it began to rain. That afternoon Farmer Emmett drove back expecting to find everything burned up. When he reached the top of the hill and saw that the fire had not touched his house he turned right round and went back for Mrs. Emmett, Allen, and Bessie. They were very happy to come back to their home, but soon the children thought of Speckle, and ran across the meadow to see if her nest, too, was saved. There they found the burned body of the dear old mother-hen. When they lifted her tenderly from the nest the babies were as safe and happy as could be. Not one little feather had been burned. Bessie gathered them all up in her apron and took them to the house. When she and her mother were fixing a place for them Allen came up with a box in his arms, saying: "I think a mother-hen that will sit still and be burned to death to save her chickens ought to have a funeral as much as any other hero." "So do I," said Bessie.

If you look under the old apple-tree you will find a little mound, and at the head a smooth board on which is printed, "Old Speckle," and under it these words, "The best mother-hen," and Allen will tell you that that means that she died to save her babies.—Emma A. Robinson, in Epworth Herald.

### Ingratitude.

In North Carolina was a farmer who had a bright boy. He had a poor farm, but that poor farmer worked and scraped until he was able to send that boy to the State University. The boy did well, and his letters home delighted his father's and mother's hearts, and they felt well paid for all their sacrifice. But after awhile the father said to his wife, "Mother, I can't stand it any longer; I just must see that boy." It was a long drive to the University and as he drew near he thought "Well, won't the boy be surprised! He don't know I am coming. Won't he be delighted to see his old father?" He was driving up the hill to the college when he saw his boy coming down with some gay college companions. He jumped out, and said, "Oh, my boy, my son!" The son was ashamed of his poor old father and straightened himself up and said, "There must be some mistake, sir; you are not my father. I don't know you." I am told that the father turned around with a broken heart and went home to die. That was an infamous ingrate. But he was not so infamously ungrateful as men and women who know Jesus Christ died for them and yet are so mean and contemptible and cowardly that they won't stand up and confess him.—Selected.

Lend a hand to those whose surroundings are steadily pulling them down.

Lend a hand—an open hand, a warm hand, a strong hand, an uplifting hand, a hand filled with mercy and help.—The Silver Cross.

Mr. Easterner: "This place must be pretty well civilized by now." Apache Abe: "Wa-al, stranger, I should smile! Why, we only had six killed last week!" Mr. Easterner: "What! Six killed? And you call that being civilized?" Apache Abe: "Sure, stranger. They was killed in a civilized way—by Squire Perkin's new automobile." —Judge.

Insurance Agent: "The company I represent has undivided profits of more than $10,000,000." The Wary One: "Directors waiting for the clouds to roll by, eh?—Puck.

### A FEW PROVERBS.

A grain of prudence is worth a pound of craft.

Boasters are cousins to liars.

Courage in Christians means plenty of backbone.

Denying a fault doubles it.

Envy shoots at others and wounds herself.

Foolish fear doubles anger.

God teaches us good things by our own hands.

He has hard work who has nothing to do.

It costs more to revenge wrongs than to suffer them.

Just Christians can afford to be merciful.

Knavery is the worst trade.

Learning makes a man fit company for himself.

Modesty is a grand virtue.

Not to hear conscience is the way to silence.

One hour to-day is worth two to-morrow.

Proud looks make foul work in fair faces.

Quiet conscience is quiet sleep.

Richest is he that wants least.

Small faults indulged are little thieves that let in greater foes.

The boughs that bear most hang lowest.

Upright walking is sure walking.

Virtue and happiness are mother and daughter.

### DR. MAHOOD AT ALAMEDA.

Dr. Mahood has just closed a three weeks' evangelistic meeting at Alameda. The meeting was good from the beginning. The first Sunday there were forty-eight conversions, and the second Sunday there were fifty-two. There were also a number saved each day during the week, but the tide did not rise to the highest point until the middle and end of the third week. The last Sunday was a great victory day for the churches of Alameda. At 7 o'clock in the morning a large audience gathered at the Presbyterian Church to hear Dr. Mahood on "The Spirit Filled Life." This was a powerful meeting. One of the Sunday-schools reported thirty conversions and another thirty-five at their services. Dr. Mahood was not present. At 3 P. M. a Men's Meeting was held and a number of young men were saved. In the evening the house was packed. This service closed with a large number kneeling and giving up their sins, after which they arose and gave bright testimonies of salvation. Dr. Mahood does not believe in half-way work. His work is deep, thorough and spiritual. His preaching strong, clear and convincing.

C. W. Bronson, M. D.

### THE QUESTION OF GUILT.

Dorothy, aged five, and her little friends were playing near the sideboard, upon which was a plate of cookies. The cookies gradually disappeared, until all were gone. Each little girl was sure she had eaten none. Dorothy's mother thought she would discover who had taken them when prayers were said, but to her surprise Dorothy ended her prayer thus: "If I took those cookies, dear Lord, forgive me; thou knowest."—Woman's Home Companion for September.


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Friend, why are you here?

I know what your life-purpose should be. So do you, I presume. We are God's workmanship, "created in Christ Jesus unto good works, which God hath before prepared that we should walk in them."—Selected.

"Gracious! children, stop that noise," cried mamma. "But, we're playing war," replied the eldest. "What? You mus'n't play 'war' on Sunday!" "But, ma, this is a religious war."—Philadelphia Press.


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